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2676

Mr. Adams's SERMON

Preached on the occasion of the Execution of

Katherine Garret.

S E R M O N

Preached on the Occasion
Of the EXECUTION
O F

Katherine Garret,
an Indian-Servant,
(Who was Condemned for the
Murder
of her Spurious Child,)

On May 3d. 1738.

To which is Added some short Account of
her Behaviour after her Condemnation.
Together with her Dying WARNING
and EXHORTATION.
Left under her own Hand.

By ELIPHALET ADAMS, M. A.
And Pastor of the Church of CHRIST in N. London

N, L O N D O N, Printed & Sold by T. GREEN.
1738,



**Preached on the occasion of the Execution of
Katherine Garret.**

PROVERBS XXVIII. 17.

A man that doth Violence to the blood of any person, shall lye to the Pit, Let no man stay him.

HIS Divine Sentence in the Lips
of the King, seems to be of the
same Nature with that Law
which was Established presently
after the flood, Gen. ix. 6. *Whoso
shedderh mans blood, by man shall
his blood be shed.*

Since the Nature of man hath been corrupted by the Apostasy, persons have been capable of all that is bad. Not only have they been filled with Hatred and Enmity to the blessed God, which hath broken out & shewn it self in their words and Actions and is Horrible to be thought upon, But they have been Exceeding Injurious to one another;

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For this Reason Government hath been *Instituted* and Laws have been provided, that Injuries may Either be prevented or redressed and Societies may be kept in tolerable peace and Order. For there would be no Living in any *Safety*, if there were no Restraints, laid up-
on peoples **Evil Inclinations**, If it were free for them, who are **Viciously Disposed**, to Act as they please, If there were none to call them to an Account, or put them to Shame in any thing, or punish them for what they do amiss.

As for Lesser Injuries which are done to our Neighbours, whither by Wronging them in their *Estates*, or Hurting them in their *Reputation*, Depriving them of *their Liberty*, or Maiming *their Bodies* and the like, Recompence may be made them again, and the Laws take care about it ; That it shall be done *in Kind*, or *in Money*, which in this sense may be also said, to *Answer all things*, as well as because it purchaseth for us all the **Necessaries and Conveniences of Life**

But when Life is Taken away, because *that* cannot be restored again to the person slain & it is univesally preferred above all Temporal good Things, Therefore it is *fit* and the Laws have provided, that *Life shall go for Life*, as a punishment for the Crime, That Evil doers should be made to suffer an Equal Disadvantage with *that* which they have brought upon Others, and also to be a Warning to all the
standers

standers by, that they may bear and fear and do no more so wickedly.

Doing Violence to the Blood of any person, is a phrase to Express the Slaying of another with Intention and Design and without a Cause ;

Such an One must *flee to the Pit*, i. e. the Grave, He must be put to Death and buried out of sight, It may Intimate too, the hast and Dispatch that must be made in the Execution, He must be reprieved no longer, than some valuable End may be served by it and particularly to give him time for repentance.

It seems to me, that this phrase, doth not so much Intimate, as some would Interpret it, that they who are guilty of Murder, will go about as *Vagabonds & Fugitives* (like Cain after the Slaughter of his brother) run into Solitudes, be perpetually haunted and affrighted with an Evil Conscience and be ready Ever & anon to lay Violent hands upon themselves, and that none should pity them, Comfort them or stay their hand from so just an Execution, if it were in their power ;

But rather it shews what is fit to be Done by the Ministers of Justice, those publick *Aven-
gers of Blood*, When Murder hath been Committed, they should *Straitway* Enquire into it, Secure the person Suspected, bring him to his Trial as soon as may be and having sufficient proof of the Fact, Sentence the guilty person
to

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to *dy the Death* and see that Execution be
done with all Convenient hast.

Let no man Stay him. Every one in their
Place should Discountenance the Violence that
hath been done and rise up as with a general
Consent to testify against it, They should
Contribute what is in their Power and lend
an hand towards the bringing of such offenders
unto Justice; If it were in their power to
stop the prosecution, defeat the process or E-
lude the Sentence, they must not do it; For
such Offenders as these have forfeited their
Claim to the protection of mankind and must
now be driven from among men.

In the farther speaking to these words I shall
Consider. *First.* That when persons have
been guilty of Doing Violence to the blood of
Others, too often there are Endeavours used,
to screen them from the punishment which
they have Justly Deserved. *Secondly.* That
this is by no means fit to be done and people
should be strictly Cautioned against it. *Third-*
ly That Death is the Just punishment to be
Inflicted upon such persons, who have been
guilty of doing Violence to the blood of others.

I. We may Consider, *That when persons have*
been guilty of doing Violence to the blood of Others,
too often there are Endeavours used to Screen them
from the punishment which they have Justly deser-
ved. This is supposed in the Text, *Let no man*
stay

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stay him, that some may be Inclined to Interpose & prevent their fleeing to the pit, There are none so bad, but there will be some, to favour and shelter and rescue them from the punishment which they have deserved :

But before I proceed to the farther Consideration of this head, I shall premise two things to shew what is not faulty in such cases.

1. *It is no fault to have Compassion upon such malefactors and minister to their Necessities and Comfort, during the Time they are permitted to Live.* Common Humanity will bind us, notwithstanding the Just Indignation rising in our breasts, against the Odious crime that hath been Committed, to see that nothing be wanting for the tolerable support of Life during their Confinement. If they should prove stubborn & hard hearted, these good Offices will indeed be done with so much less good-will;

But when they appear truly sensible of their faults & humble under them, we may minister to them with readiness and Delight, we must feed them when they are Hungry, cloth them when they are Naked, see that they be not Exposed to the cold and not suffer them to want any thing that is for their Convenience;

It is true, they are not shut up in Prison there to be pampered & feasted, but Neither should they be unnecessarily pinch'd and exposed; Besides the publick allowance, there is room for private charity's to be Exercised, that

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they may not suffer more than needs must, during the time they are allowed to Live, and if they have given Evidence of their repentance and behaved themselves like Christians, whatever persons shall bestow upon them in the name of a Disciple and because they belong to Christ though it be but a cup of cold water only, Verily they shall not lose their reward.

2. Much less is it a fault, to Instruct, Counsel and Pray for them, and take what pains we can with them that they may be prepared for Death and find mercy with God, when they must be dispatched out of this world. For we may remember that no crimes whatever they be, do put poor Creatures out of the reach of Divine mercy, provided they may be made sensible of them and brought to a thorow repentance; Pains therefore should be taken with such people, if haply God will please to bless those Endeavours for the opening of their Eyes, that they may be brought to fly for refuge to lay hold of the hope that is set before them; That since they must quickly Die they may be prepared to die well and their spirits may be saved in the Day of the Lord;

Instructions should be given them from God's Word; The Odiousness & Evil Desert of their Sins should be shewed them, till they are brought heartily to bewail and repent of them; The way of Salvation by Jesus Christ should be set before them and they should be urged

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urged still to fall in therewith; and Prayers should be put up for them Night & Day.

These things premised, I proceed to Consider, that persons are too often faulty in Screening those who have done Violence to the blood of others from the punishment which they have deserved; This has been attempted divers ways.

1. Sometimes by Suppressing the Truth, when they are called to give Testimony and Evidence of what they know in such cases. They know a great deal if they would but speak, They cou'd give in a full & clear Evidence in the case. But sometimes it hath been seen that Witnesses have stifled and suppressed the truth in favour to them, that their Iniquity may not be brought to Light;

As there are false witnesses, who sometimes speak more than is true in Order to the Condemning of the Innocent, So there are people who will not declare what they Know when they are called to it and put upon it, in Order to the Screening of the guilty. Or they will so soften their Testimony that there shall be no great force in it, chusing rather to derive some guilt to themselves, than that they should be made to flee to the pit, as they have justly Deserv'd. This may be attempted,

2. Sometimes by Endeavouring to plead them off, when the matter comes before the Cognizance of the Judges.

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There have been Advocates who have used their Eloquence & skill in a Mercenary & Unworthy manner to blanch the foulest Actions and bring off clear such as have Justly Deserved to die;

Not but that Advocates may be justly Assigned to Criminals to set their Case in its true light, to keep off that mischief which they have not Justly deserved and that they may not be too much born down in the heat of the prosecution.

But when they quite pervert things, Call evil good & put light for darkness, and by the colouring of words & arts of Sophistry they Endeavour to make that innocent or venial, which merits the utmost resentment, Now they may be said to use their Endeavour to Stay them, who by the Ordinance of Justice, should be *flying to the pit*. This may be attempted,

3. *Sometimes by giving in wrong Verdicts, after the Cause hath been heard, or accepting such Verdicts when they are brought in.* This also hath been Known sometimes in the world; Verdicts have been given sometimes by *favour*, as well as sometimes by *prejudice*. When this last prevails, the poor Prisoner, though he hath amply clear'd himself & baffled by his Just replies all the charges & accusations brought against him, yet hath been brought in guilty, and the Verdict hath been Accepted, because he was one that had fallen under a general Odium, So on the other hand, when the proofs have been
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Numerous and the Evidences full and Unquestionable, through favour he hath yet been Cleared and the Verdict Accepted.

Thus One that should have fled to the pit, hath been unjustly stopt. This hath been attempted,

4. Sometimes by gathering into parties & Defending such Malefactors by strong band, against those who were preparing to Call them to an account.

Jonathan's Case was indeed peculiar, when his Father told him that *he should surely Die,* And the people were in no fault when they Interposed & Delivered him out of his Hands, For the King had adjured the people rashly, Neither did Jonathan know of the Curse which had been pronounc'd. 1 Sam. xiv. 45 *And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground, for he hath wrought with God this day.*

But sometimes Numbers have gather'd round a great deal worse people, Tho' their Crimes were bloody and to the last Degree Infamous, Yet they have Interposed & Defended them, against the Demands of Justice and so they have Escaped the punishment which they deserved and such as should have fled to the pit, have been Unjustly stopt. This hath been attempted,

5 Sometimes by Assisting such Malefactors to make their Escape from Justice and that whither before
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1. Tho' they may be the Dearest friends or Nearest relations, Or their Lives may be ever so Necessary to persons, yet no Indirect or unjust Endeavours should be used to Screen Malefactors from the punishment which they have Deserved.

It is indeed a trying Case when some useful Servant and much more when a Child, or a Parent, or a Brother, or a Sister, or some dear Friend hath been left to fall into so odious a Crime as this; Nature will work; all the springs of tenderness will be touch'd; They would give all the world that it were otherwise, that they knew Nothing, That they were not oblig'd to speak, That their hands might not be upon them: But yet Justice the Honour of God, the safety of Society, should be dearer to them than the nearest Friend or the most intimate Companion;

And tho' when they are called to tell their Story, it may well be suppos'd that their hearts will ache and throb and their utterance be almost stop'd by floods of tears, Yet no part of the truth should be willingly suppressed. Moses in the Law puts the Case very high with respect to the Enticers to Idolatry, which was then by the Lord made a Capital crime, & it will hold the same proportion with respect to any other Capital crime Deut. xiii. 6, — 9. *If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, saying, Let us go and serve*

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serve other gods — , I thou shalt not consent unto
him, nor hearken unto him, Neither shall thine eye
pity him, neither shalt thou spare, neither shalt thou
conceal him, But thou shalt surely kill him, Thine
hand shall be first upon him to put him to death and
afterwards the hand of all the people It may well
be expected that Natural Affection will greatly
work at such a time and Interest will have a
strong Influence, but neither should prevail
against the honour of God, the rules of Justice
and the safety of Society.

How much to the honour of Levi, is the Zeal
& impartiality of that tribe, mention'd by Mo-
se: when Idolatry had been committed & a pre-
sent severe testimony was expected to be giv'n
against it, in order to the preservation of the rest
of the people. Deut xxxiii 9. *Who said unto his fa-*
ther & unto his mother, I have not seen him, neither did
he acknowledge his brethren, nor know his own chil-
dren: for they have observed thy word, & kept
thy covenant.

2. *Tho' they may be great & Considerable persons*
who are guilty and they, whose blood they have done
Violence unto, may be but Comparatively mean.
This should not be so considered as to stop a
prosecution, or stifle a testimony, or favour or
forward an Escape, A Barbarian is of the
meanest Nation, a Servant is of the lowest rank,
an Infant is of the most imperfect age, Yet
even their blood is required by God and the
Law, when it hath been unjustly shed; Rich
and

and great people are most Honoured, Masters over Servants and Parents over Children, may seem to have most power and authority (I say nothing now of Princes over Subjects, that being a curious Argument and which may need very Cautious handling) Yet even these may not be protected by their greatness, authority or privilege, if they have done Violence to blood, If they have defaced the Image of God in which every man is made and destroyed his workmanship, they also must flee to the pit and none may stay them.

3. *Tho' such Malefactors may be ready to bribe & pay well for their being thus Screened from the hand of Justice.* The Law of God is positive in that case. Numb. xxxv. 31. *Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall surely be put to death.* Wealthy persons would bribe high and be ready to give all the Substance of their house, all that they are worth in the world might they be permitted to Escape.

But such Crimes are not to be purged with offerings or Money, If Justice takes place, all the Substance of their houses will be condemned. Money that is said to answer all things, must do nothing here, The ministers of Justice must be as resolute, as he whom Solomon speaks of, whose bed had been abused. Prov. vi. 35. *He will not regard any ransom, neither will he rest content though thou givest many gifts.* Were this to

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have any Influence, poor people would be in an hard plight who have little or nothing to offer or buy off their punishment, while the rich might be in Capacity to Escape, But it is certain that blood which hath been spilt can only be satisfied for by the blood of him that shed it. Once more;

4. *Tho' the poor Malefactors may beg and plead hard and promise ever so good behaviour for the time to come.* What moving Expressions do sometimes come out of the mouths of poor people on such Occasions! With what affecting Language will they plead! With what Earnestness will they cry! They faint, They swoon away under their Dismal apprehensions; The Spectators are struck with concern; The Judges are melted into tears, Yet they must not be so mollified thereby as to neglect Justice; With tears in their Eyes they must pronounce the righteous Sentence and commend them to the mercy of God, who have forfeited all Claim to be suffered any longer among men; Oh, pitteous case, when the cry for *Mercy, Mercy* must no longer be regarded! They must have *Judgment without mercy, who have shewed no mercy.* They must be suffered no longer here in this Life and it will be well if they can so manage, as to find mercy in the Next.

No persons should stay the unhappy Malefactors from fleeing to the pit, none should lend an helping hand to assist or favor their Escape.

(1) *Because in so doing they bring guilt upon themselves.* This is the Language of the action; Such persons do practically and in effect say, These Malefactors have done well, They are innocent people & do not deserve to die; Now they that *Justify the wicked & condemn the Just*, are both of them *an Abomination to the Lord*; By such favour and countenance they do as it were, put themselves in the place of the Malefactors and Kill them who have been unjustly slain over again; If people were aware of this, they would surely have a care how they did thus load themselves with the guilt of blood. Our own *Iniquities*, certainly are not *too little for us*, that we should foolishly Venture to be *partakers of Other peoples sins*. Why should any Contract an heavier load when they are already so much overborn? For this reason no person should Countenance & abet, Conceal or shelter them who have been guilty of such an Atrocious Crime as this.

(2) *Because thereby they Contribute to bring guilt upon the Land, to ripen it for & lay it open to divine Judgments.* As on the one hand the putting to Death them that are Innocent sadly Exposeth the places where it is done, So on the other hand, the suffering them to Escape, who by their Crimes have fitted themselves for such Destruction, it Defiles and brings guilt and lays a land open to God's Judgments. Numb. xxxv. 33, 34. *So ye shall not pollute the land wherein ye*

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are ; for blood it defileth the land ; and the land can
not be cleansed of the blood that is shed therein, but by
the blood of him that shed it : Defile not therefore the
land which ye shall inhabit, wherein I dwell ; for I the
Lord dwell among the children of Israel. We all
do, at least we should wish well to the Country
in which we live, that it may be a land of peace,
favoured from above and shined upon by the
light of God's Countenance ; Wherefore we
should all be Cautious, that we do nothing of this
nature to draw down God's Displeasure upon it.

We may Remember how heavy the hand of
God upon Israel was, and that many Years after
the fact was done, for the Innocent blood of
the Gibeonites which King Saul in a warm fit of
false Zeal for the Children of Israel, had shed ;
Nor was the Lord atoned to the Land, till the
blood of his posterity was shed for it, & no less
than Seven of them hang'd up before the Sun.

Wherefore, in a just regard to our Country
we must be far from using any attempts to stay
them who by the just Judgment of God upon
them for their sins should be fleeing to the pit.

To these things may be added, That if
such Malefactors may be spared, there is no Security
to be had, but that they will act the same Vile part
over again, upon other persons, upon the like or even
lesser Temptations. Their having Escaped once
will Imbolden them to repeat the same Crimes,
with hopes of Impunity too, another time.
Especially if they have past a trial & by any
Artifice

Artifice or trick they have Come off clear ; For now they may go about among men, without fearing their being again call'd in Question by men for this fact. Indeed if they have Escaped by flight or Concealment, such Malefactors are daily Dogg'd or haunted by an Evil Conscience. They start at their own shadow, Suspect every thing and are afraid of every one they meet ; They are ready to use Cain's Language, as they are Troubled with the like Horror, Gen iv. 14. *Behold, thou hast driven me out this day from the face of the earth & from thy face shall I be hid, & I shall be a fugitive & a vagabond in the earth, and it shall come to pass that every one that findeth me shall slay me.*

But where such Malefactors Escape in a Judicial Process, tho' still they may have some racks & twinges of Conscience in their sober Intervals, Yet being Enabled thereby to converse with their Neighbours without fear, they will be hardned in sin and be apt to fall into new offences of the same Kind, especially when their former actions shall be cast into their teeth, as sometimes they will. This way, the sparing of such Criminals will also become a plague and mischief to mankind.

III. We may Consider, *That Death is the Just punishment of such persons who have been guilty of doing Violence to the blood of others.* They must flee to the pit ; They must be Dispatch'd out of the world in all convenient hast ; There shou'd be

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be no waiting till Death comes in the form of
some Distemper or Accident & doth the work.
We may not say of them as David did of Saul,
in 1 Sam. xxvi. 10. *As the Lord liveth, the Lord*
shall smite him, or his day shall come to die, or he
shall descend into battle & perish. No, Violence
they have used and with Violence they must
be Dispatched out of the world, Here we
may Consider two things.

1. *The Lord our God in his blessed word hath all*
along appointed this to be the punishment for this
Crime. Immediately after the flood this Law
was given, as was observed before. Gen ix. 6.
Whoso sheddeth mans blood, by man shall his blood
be shed. The Earth had been filled with Violence
before, So much Wickedness was committed,
so much Cruelty had been acted that it was Ne-
cessary it should be purged by a flood; It was
not sufficient it seems for the Lord to set marks
upon people that they might be known, poin-
ted at and avoided, when they had done this
wickedness, as well as secur'd against the aven-
ger of blood, as was done upon Cain, and Lamech
promiseth himself the like protection & secu-
rity, when he had imitated this his Ancestor
in his sin, Gen iv. 23, 24. *I have slain a man to*
my wounding and a young man to my hurt, If Cain
shall be avenged seven-fold, truly Lamech seventy &
seven-fold. Now the Lord makes this Crime Ca-
pital, if we have reason to think that it had not
been so by any given Law before, Accordingly
he

he puts it into his Judicial Law which he gave to the people of Israel. *Exod xxi. 12. He that smiteth a man so that he die, shall surely be put to death.* And it held in use, we see, till Solomon's time, as appears by the words of the Text. Nor is this Law abolished under the New Testament, as we find, *1 Tim. i. 9. The law is not made for a righteous man, but for — Murderers of fathers, and murderers of mothers, for man-slayers.*

2. In all humane Governments, this hath been agreed upon & settled, that Death should be the punishment for this Crime. They have found it necessary for the peace and safety of Societies to have such a Constitution and to put the Law in Execution, as occasions should offer, that they who *wittingly & wilfully* shed the blood of others, Except it be in their own Defence, in some lawful War, or as Improved so to do by Authority as Instruments and Executioners of Justice, Should, when the fact is proved upon them, be surely put to death.

Accordingly there is no Well-ordered Governments in the world, where this Law and practise doth not obtain, Even Barbarous Nations have come into it; It is not peculiar to our Nation & Country, but this is the Order and manner throughout the whole World.

I proceed now to make some Improvement of what hath been spoken.

USE, I. Should no man stay any person, who hath done Violence to the blood of another from fleeing to the pit, Learn we hence what a piteous Case such persons bring themselves into, who venture upon such acts of Violence. By this they have forfeited all respect and put themselves out of the protection of the Laws and Justly lose the goodwill of their Neighbours; No man must stand by them, Countenance or bolster them up in what they have done; All that may be done for them now, is to prepare them for Death; Nothing to save them from it.

Before this, they might have Expected common protection, assistance and Countenance from all that were round about them; But after such a bloody action committed, Every one in their places are to rise up against them & bear their Testimony against the Violence that hath been done. They are to be look'd upon and treated as the Enemies of mankind & driven out of their Society in all convenient Hast; The Dearest friends they have in the world must so stop the current of their Affection to them, as not to Interpose between them and the fatal Stroke; They may sigh and mourn over them and their Souls may weep in secret for the piteous plight they have bro't themselves into; But they may not say a word or do an act that shall tend to prevent their fleeing to the pit; None in the world with all their malice, could have bro't them into so sad
and

and wretched a Condition as they have bro't themselves. Here let two things be consider'd.

1. *It is not to be wonder'd at, that they who have been guilty of this Crime, tho' it may be kept a while Concealed from mankind, should be perpetually haunted by their own Consciences and made a Terror to themselves.* Even Cain, who was secured from being slain, by the particular Care and order of God, after his bloody fact, went about as a fugitive & vagabond upon the Earth; So do Malefactors of this kind, carry an heavy Load and burden about them, tho' no man as yet knows of the Evil which they have done, it is strongly Imprinted upon their own minds and they be not able to shake off the remembrance; Their Consciences terrify them, They are afraid of their own Shadows, Every little noise & Disturbance throws them into a fright and their extraordinary fears have sometimes Discover'd them against their own wills & meaning.

Nor need we wonder at this, since all people are ready to rise up against them wherever they are Known; Yea & they naturally expect that the Judgments of God will follow them and bring them to some Disastrous End at length, tho' they may Escape for a Time; So the Barbarous people at Malta, when they saw the Viper fasten upon Paul's Hand, said among themselves, *No Doubt this man is a Murderer, whom tho' he hath escaped the Sea, yet Vengeance suffereth not to live, Act. xxviii. 4.*

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2. It may well be expected, that persons Convicted of this Crime, if they have any sense & Consideration left, when they come coolly to reflect, should be Exceeding vile & Odious in their own Eyes. When they see with what abhorrence & general consent, mankind riseth up against them ; How Neighbours, friends & Acquaintance, as well as Strangers conspire together and that without any prejudice, to bring them to Justice and none dare say a word for their being spar'd any longer, This must make them little, mean & Vile in their own Eyes too, when they think of it ; Now surely whatever Pride, haughtiness or Self-conceit they may have Indulg'd in times past, they must lay it aside for the future and their high-looks will be brought down.

From this Time, surely they will put their mouths in the Dust and cry out, Unclean, unclean ; Unworthy, unworthy ! One would think almost that after such an Odious fact proved upon them, the Light would be painful unto them & the days tedious till they were gotten Clear out of humane sight and had taken sanctuary in the grave, Till, their Sin being pardoned by the great Mercy of God, to which they fly, the memory of their horrid act may be bury'd with them in the Dust & by Length of time come to be more & more forgotten.

II. Should no man slay any person who hath done Violence to the blood of another, from fleeing to the pit,

pit, this should be a Caution & Warning to all sorts of people to keep themselves clear from this Iniquity. Let no man take part with Evil-doers or lend an hand to obstruct publick Justice; Inconsiderate people may think perhaps that it is a good Office to relieve & rescue Calamitous persons, tho' they are suffering Justly & receive no more than the Due reward of their deeds. But they will find themselves to be quite mistaken in their Computation; Whosoever are Instrumental to save them who are guilty of Death and Convey them out of the reach of Justice, In the Day, when God shall make Inquisition for blood, it will be charged to their Score and they will have an heavy reckoning of it; They will then see that they have brought themselves to a fine pass by their misplaced Kindness;

Whatever pity, whatever good will any man may be inclin'd to shew to such kind of Malefactors, Let it be in other ways than this, In instructing, advising & Counselling of them for the good of their Souls, praying for them, Encouraging them to fly to and hope in God's Mercy, And (when they have truly repented & thrown themselves at God's feet) in clearing and bearing them up against the fears of Death, Here they may worthily busie themselves; This indeed is a good Office; But let them not Venture to put fond Notions into their heads, or form plots & projects for them how they may make their Escape from Justice,

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This would bring dreadful guilt upon themselves, Neither would it be any Kindness in the long run to such Malefactors ; Such Over-officious people may justly fear a worse doom upon them than that which was once pronounced against *Ahab*, 1 King.xx.42 — *Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life.*

III. Should no man stay any person, who hath done Violence to the blood of another, from fleeing to the pit, however since the Occasion is awful and melancholy it will behove all persons to behave in a proper and becoming manner. Death when it reacheth any by the hand of God, whither it be brought on by some Distemper or by some Accident, is an affecting thing to the Spectators & it should serve to make them grave, serious & Composed, If it happens to any that are near us, whom we are acquainted with or related to, we can scarce look on with Dry Eyes or without throbbing hearts ; They must have divested themselves very much of humane Nature who are not greatly moved on such an Occasion :

But when any are found Slain by the hand of Violence, this raiseth grief, Indignation & Horror in the minds of those who flock together upon the occasion and with one Voice they Enquire, Who hath been so wicked as to do this ?

When the matter remain'd uncertain & the Criminal could not be found out, Expiations
were

were appointed by the Law of *Moses* and Intercessions were to be made that God would not *Impute Innocent blood* to them, by the people of such places as were found nearest to the person slain, as you may see, Deut. xxi. 1--9. In like manner, it would be proper in our days that fervent prayers & Supplications of this kind, should be made upon such an Incident as this.

When the Murderer is found out, Convicted, Condemned and Execution is to be done, what more melancholy sight can there scarce be in this world ? People Crowd to the Tryal with Eager hast, They attend the Process with Aking hearts ; They gaze upon the poor Criminals after Condemnation, observing wistly what Sense they have of the grievous fault which they have Committed, If they see them Humble, penitent and sinking under the weight of it, their Compassions work towards them : But if they are hardened and obstinate and Stupid, they have little pity to throw away upon such abandoned Creatures. When the Day of Execution comes, then, *Multitudes, Multitudes* flock together ; And Oh ! that it might be to learn Wisdom, that they might *bear & Fear* & none of them ever Venture any more to do so wickedly, so *Presumptuously*. Deut. xvii. 13. *And all the people shall hear and fear and do no more presumptuously.* To the same purpose we read, Deut xiii 17.

Such a sad Spectacle is before us this Day ; such an one as we never yet had in this County
since

26 *A Sermon occasioned by the Execution*
since it was first Settled ; A poor Woman is
to be Dispatched out of this world, for the
Murder of her Spurious Child ; The Day hath
been fixed, The Time is now Come and Execu-
tion must be Done. Wherefore I would now
Address my self,

I: *To the Congregation now gathered together in
greater Numbers on this Occasion.* You have this
Day a moving sight before your Eyes, of One
fleeing to the pit and none may stay her, Because she
hath been wicked Overmuch, she is now to die be-
fore her Time, Eccl vii. 17. And here I shall
offer these following particulars.

(1) *Let us now think with Our selves what reason
we all have to bless God, that we have not been left
to fall into the like Crimes.* Our Hearts also are
bad Enough, and what is there so Vile that we
are not capable of Committing, if God should
leave us to our selves ; Let none of us bless our
selves too much, and say, It was Impossible for
us to have done as she hath done ; If any of us
should find such thoughts as these rising in us
and we should pretend to very much Innocency
& Integrity of heart, we may Imagine the Lord
speaking to us, as once he did to Abimelech in
another case. Gen. xx. 6. --- *I know that thou didst
this in the integrity of thy heart, for I also withheld
thee from sinning against me.* If God should take
off his restraining grace and think it proper to
let us see what is in our Hearts, we should soon do
as bad or worse than she hath done ; We had
need

need to pray that God would keep a Check, a Bridle still upon us; Instead of triumphing over poor Offenders, who have indeed done very Criminal things, Let us bless God that we are not in their places. For we have that within us which would have prompted us to the like had not God graciously restrained us.

(2) *Let every one now be Humbled before God, for all approaches they have at anytime made towards this Crime.* It may be you have not actually done Violence to the blood of any person in the world, But let persons take a view of their thoughts and their wishes: These may have been bloody Enough. When persons Displeased you, when they have seem'd to stand in your way When by Living still they have kept you longer out of those Possessions which you earnestly Crav'd after, when to your thinking, they only did mischief while they lived, have You not too often stood wishing & waiting for their Death, grudging em their Health, their Friends & other advantages which God was pleas'd to bless them with and continue to them for a considerable time, And this notwithstanding they were Valuable persons, nearly related, had formerly been kind and in short had Deserv'd no such Usage at Your hands; The Psalmist tells us of such people in his day, who said, Psal.xli. 5.-- *When shall he die & his name perish?* Some persons, as if they had been the Sovereign Arbiters of Life & Death, have taken it upon them in their minds

28 *A Sermon occasioned by the Execution*
minds to dispose of Others and have thought
the time long that they were suffered to Live;
Could men have look'd into their hearts as God
Can & Doth, they might have seen wild work
there a doing, These & those Stript & reduced,
mortified & Disabled & several dispatch'd out
of the way, upon no desert or provocation; Let
Every one now be humbled before God, for this
mischievous kind of wishing, this unruly work-
ing of their tho'ts, as far as they can find they
have been guilty; Tho' Only God & our own
Consciences have been privy thereto and those
who are about us suspect no such thing by us,
Yet it is Enough for our Conviction that God
knoweth our hearts and this is a trespass against
the Sixth Commandment. Surely we ought to
with well to Every one that is about us and if
any of them behave themselves ill or are indeed
worthy to die, we should leave them to God,
who will take his time to deal with them & call
them to an account; For he hath said, *Vengeance*
is his and he will repay it. Wherefore let none
harbour the least ill-will against any in their
hearts, Nay let them take heed that they do
not by any unworthy Carriage, grieve the hearts
of any whom it is their Duty to love, honour
and please, lest they bring down their heads with
Sorrow to the grave.

(2) *Let Every one be Warned by this Example*
to take heed to themselves and beware of Every thing
that may tend to pave the way to this Crime! Let
all

all be Warned against a *Loose and Disorderly way of Living*, lest God be provoked to give them up to their Own hearts Lusts & they fall into Capital Offences; And, Oh! that Parents and Masters would be Intreated to look well to the Education of Children & Servants, *to train them up in the way wherein they should go*, For altho' sometimes it happens that they who have had a good Education & been kept under a *strict Discipline*, do yet break loose and fall into Scandalous & Even Capital Crimes, through their not taking heed to the Instructions that have been given them, Yet little better can be Expected, if Superiors are altogether Negligent, If they wink at their Crimes and much more if they Encourage and Improve them to do wicked Actions, This is to bring them up to Ruin; Sinners begin with Lesser Crimes and then they grow worse & worse, When once they are set Out in an ill-way, they know not to what Lengths they may go, It is like the passage down some steep Hill, It will be difficult stopping till they come to the bottom;

Beware of *Disobedience to Parents or religious Masters*, Of *Sabbath-breaking*, *Mispendence of precious Time* and such like Evils, which they that come to Untimely Ends are wont to Warn the Survivors against & tell them aloud that these were the things which have brought them to this.

But I would Especially Warn Persons against the Lusts of *Uncleanness*, those Sins against our own
E
bodies

20 *A Sermon occasioned by the Execution*
bodies and which are said peculiarly to defile the
Temples of the Holy Ghost. Since they who have
Committed folly of this Kind, are so often
(besides this sad Instance before us) tempted,
in Order to *hide their Sin and Shame* from the
world, to add Murder to their former Offence.

Diverse have been found Out and brought
to Condign Punishment for it both in this
Land and Elsewhere, and what great Numbers
have Escaped Discovery in this Life and are
reserved to the final Judgment of God, he
only Knows; Oh! Let Every one from this
Time, learn, according to the Apostle's advice,
to *possess their Vessels in Sanctification & Honour.*

(4) *Let Every one be moved to pity & pray for*
this poor Criminal, that God would be pleased to
grant her repentance and remission of Sins. That
altho' Justice will not suffer her longer to live,
Yet that she may find Mercy in God's sight
and through the grace of Jesus Christ be made
meet for the Inheritance among the Saints in Light,
That her Repentance may be sincere and
thorow and her *heart right in the sight of God.*

It will be no Difficulty to his grace to change
and make a New Creature of her, Nor any
Dishonour to his Name, to pardon her when
she is truly penitent, So that there is no Bar
lying in the way to discourage such our Applica-
tion on her account. She is presently going to
her Execution, Let me bespeak your *good wishes*
& *prayers for her,* fervent & Devout as her Case
requires :

requires ; Were any of us in the like Circumstances, what, we should desire of our Christian Friends, do ye even the same unto her.

Wherefore Come, not only to feed your Eyes with a Strange & unusual Spectacle or gratifie your Curiosity, but to be assisting as You may, to a person Just upon the Borders of Eternity with Your good wishes and prayers ;

Let none be so Barbarous as to Insult her in this Day of her Calamity, But let Every ones Compassions be moved and as far as you have Interest in Heaven, Improve it Earnestly on her account, to draw down a Blessing upon her if possible, in her last Moments ; Her Condition Cries to you for this, Her Melancholy Appearance and beseeching Air may even Extort it from You and tho' she cannot Recompense you, Yet if it be performed with a truly Christian spirit, the Lord will remember and Reward this Your Labour of Love.

2. I shall Address my self more particularly to the poor Malefactor that is now to Suffer. We cannot help being Concerned for You as our Fellow-Creature & the more since You are become our Fellow-Christian, Having with Humble Confession of your Sin & Serious Profession of your Faith, given up your self in Solemn Covenant to be the Lord's and at your Earnest Request have been Baptized in the Name of the Lord Jesus ; as also Admitted to Sit down with us at the Table of the Lord.

This, tho' it may Contribute, through the Mercy of God to the Salvation of your Soul, if on Your part, it were done with Judgment and Sincerity, Yet it must not by any means free you from the Execution of the Sentence that hath Justly been passed upon You ; We may say in your Case, as the Apostle doth in another that is not altogether unlike. Rom. viii. 10. *And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness.* Had you been left to have been Stupid & Obstinate and Insensible under this Sentence of Condemnation, tho' your Case would have been far more Pityable, Yet in all probability you would have met with a great deal less Compassion. But now you have made a Profession of Religion, this Conciliates the Esteem and draws the Affection of the people of God towards You, as far as they have ground to hope & believe that you are Upright therein ; Wherefore as to one that hath Own'd & Confessed our Common Lord and Master, Jesus Christ. I would now give these few words of parting Advice.

[1] Be sure you harbour no Grudge or Animosity against any person what ever. If Ever you took any thing hard that you have met with in the Course of your Trial, Condemnation & Confinement, Yet now let your heart be made quite clean from all manner of Malignant Passions, as what will not be a little mischievous to one that is passing into Eternity & hastning to the Judgment-Seat ; Had
any

any persons really wronged you in being Instrumental to bring on this Day of Suffering upon you, Yet it would be your Interest to let your resentment die, before you passed into the Other world, According to the bright Example of Your & Our blessed Lord and Master, who notwithstanding his being most Injuriouly & Inhumanely treated, Yet still bore a good-will to Mankind and prays for his very Persecutors. Luk. xxiii. 34. *Then said Jesus, Father, forgive them, for they know not what they do.* But when they, who in their several places, have appear'd against you, have kept a good Conscience and only have born witness to the Truth ; when they must have brought guilt upon themselves, if they had not testified and acted as they did, When it was with pain and Anguish of heart that they performed this grievous part ; Not the least resentment must remain in your mind, as Ever you would hope that the Repentance you have professed, should be Accepted in the sight of God ; Wherefore, wish them all well, as you do the best Friends that you have in the world, Pray that all manner of Blessings, Temporal & Spiritual may remain upon them and their Posterity for Ever ; Thus, Die, I do not say, forgiving (for what of this sort have you to forgive) but bearing an Universal good-will to all the World, So may you the better hope to be Accepted of your Father which is in Heaven.

34 *A Sermon occasioned by the Execution*

[1] *Go over again and again with your work of Repentance while your time remains and beg of God to keep you from any fatal Mistake in that matter. Tho' you have had a long time to Examine it, during your Confinement and we w^old hope that you have not neglected this Necessary and Important work and it hath look'd well that you have been Sollicitous that you might not build upon a Sandy Foundation, Yet now think as you can whither you have proceeded right in that matter, Whither the ground of your Sorrow for Sin be chiefly the Shame, the Loss & the Punishment, that it hath brought you to, Or is likely farther to Expose you unto; Or whither it be, because thereby you have Dishonoured God, broken his Holy Laws & grieved his good Spirit, If this be the Consideration that sets you on Mourning, that is a token for good; Say unto the Lord, Oh, I have sinned a great Sin, My Life hath been filled up with folly & wickedness, It would be Just with thee to Spurn me from thy Presence, Yet graciously please to put away mine Iniquity that I may not Die; Beg of God to help you to Sorrow after a godly sort and give you that Repentance that is not to be repented of; To make your heart sound in his Statutes and so to give you a Sealed Pardon of all your Sins; To Deliver you from Blood-guiltiness in particular, that your Tongue may sing aloud of his Righteousness & his Mercy, in the Eternal world, whither you are now immediately hastning.*

[2] *Cleave*

[2] *Cleave close to the Lord Jesus Christ whom you have Openly professed to have Chosen for your Lord and Portion, as to Him that is able to Save you from Eternal Death. He is the great Friend of the Children of Men, the Common Benefactor who came to seek the welfare of Mankind; This is that Name of the Lord, which is so strong a Tower, into which the Righteous all run, and where alone they are safe; This is he who Loved us & gave himself for us and washed us from our Sins in his own Blood; Who remembered us in our Low Estate, Who ransomed us when we were Perishing and taught us up when we were Lost and is able to Save to the Uttermost all that Come to God by him and hath Ordered this Gospel to be preached in all the World, to Persons of Every Age, in Every Place & of Every Condition, He that Believeth & is Baptized shall be Saved. He accounts it no Disparagement to him to Save Even the Greatest and Chiefest of Sinners that Come unto him by Faith, His grace will be so much the more Magnified & he means to be Admired at last in all them that do believe. Now therefore Exert your Faith to the Uttermost and fly for refuge to lay hold of the hope that is set before You, Put all your Concerns & Interests, the Choicest and Dearest of them into his Hands as the appointed Mediator between God and man.*

Trust in him and be not afraid, He hath never yet failed any that have put Confidence in him

36 *A Sermon occasioned by the Execution*
in the manner that he hath Directed, They
have all said, that they *Knew whom they had be-*
lieved and that he was *able and faithful to keep*
that which they had Committed to him against that
Day; Keep your hold of him, what ever hap-
pens, It is best Dying at his feet, as in the
posture of that Penitent, mentioned in the
Gospel, *who washed his feet with her flowing*
Tears and wiped them with the hair of her head.

[4] *Look well to your self when the hour of Suf-*
fering, that Critical Time, shall by & by Come on,
that You be sure to glorify God and do all that is in
your Power to promote his Fear and Honour among
men. Let no Word drop from you, no Beha-
viour be Indulged, which may reflect the least
Dishonour upon his Name or Disgrace upon
Religion; You are now his *Professed & Devoted*
Servant, and you must be sure to *Justify* him as
Righteous in all that is brought upon you; His
Providence was wise & righteous that brought
your Iniquity to Light and Kind too in Inspi-
ring the hearts of your Judges to Indulge you
with so much Time; And if he hath Visited
you also in your Prison, touched your Heart,
Opened your Eyes and given You to see the
Evil of Sin, the beauty of Holiness and the Ex-
cellency of Jesus Christ, If he hath blessed the
Instructions which have been given you, heard
the Praerys that have been put up for you and
brought you heartily to Close with the Offers
of the Gospel, Oh, what a Mercy is this!
Better

Better far, than to have been Left in the possession of Liberty, to have gone on in your courses of Sin and Vanity & to have filled up the measure of your Iniquity & Dyed in your Sins:

Give him the glory of all the good you have reason to hope hath been done for you and Warn the Survivors that they do not Venture to offend after your Example and Sin against the Lord;

And when presently you must pass along the Dolorous way and arrive at the Fatal Tree, may the Lord please powerfully to Support you against the Fear and under the Shame of this Death; That as a poor unhappy Sinner you may patiently Submit to the Justice of this Sentence, to take away by your Death the guilt of Blood from the Land; Yet as a Believer, you may look beyond the grave to an happy immortality, hoping in His Mercy, who can abundantly Pardon and Committing your Departing Soul into his Fatherly hands.

I shall Conclude with the Instance of a Malefactor, mention'd in the Gospel, suffering for his Faults and that indeed Justly, who in that hour had repentance unto Life, graciously given unto him; He turns his Dying Eyes to our blessed Saviour, as he hung by his side & saith, Lord, Remember me when thou Comest into thy Kingdom. So do you say, Lord, Remember me now thou art in thy Kingdom. And, Oh! May he please mercifully to say to You, as then unto him; This Day thou shalt be with Me in Paradise.

IT may Possibly be Acceptable to the Publick, if some brief Account were given of the person, on the Occasion of whose Execution the foregoing Discourse was Delivered.

SHE was of the *Pequot* Tribe of Indians & Descended from one of the best Families among them ; In her Childhood she was put into the Family of the Reverend Mr. WILLIAM WORTHINGTON, where she was taught to read well and to write & Instructed in the principles of religion ; During her Confinement she often lamented her neglecting to Improve the Advantages she Enjoyed, always speaking honourably of her Master, who was frequent in giving her good Instruction and Advice.

Having Unhappily fallen into the Sin of Fornication & being with Child, it pass'd for a while without Suspicion by any in the family, at length being Question'd about it she deny'd it & turn'd it off, assigning *other causes* for the appearances that were observ'd, so that the suspicions about her were thereby *very much* laid asleep.

When her hour was Come, she was Delivered alone by her self in the Barn ; upon search the Infant was found, with marks upon it of Violence, that had been used, of which wounds it soon Dyed.

Upon this she was Committed to the County Goal, where she lay Confined for a considerable time, & the longer because the Witnesses who were to give Evidence in the case, were, by reason of Infirmary (one of them) not able to travel so far from home to the place where the Court was to be held, to bear their Testimony.

During this space, I have little to observe Concerning her ; Only, that when the Court for her Tryal was appointed to be held at *Saybrook*, she seemed to Entertain a full Expectation that she should be Cleared.

But when upon her tryal, the proofs of her Guilt, appeared so plain and full to the Jury and the Court, that she was brought in Guilty and Sentence of Condemnation

demnation was pronounced against her, she was thrown into the utmost Confusion & Distress, Her Expressions were rash and unguarded and she scarce forebore throwing blame on all sorts of persons; With this Disposition of mind (tho' somewhat moderated) she was remanded back to her prison.

From this time pains were Continually taken with her, not only to allay this resentment, but to make her Sensible of the Heinousness of her Sin, of her Lost and undone Condition by Nature and her need of an Interest in Jesus Christ, setting forth at the same time the greatness of Gods mercy and that there is forgiveness with him that he may be feared, which pains (together with Gods Blessing, upon her reading the holy Scriptures and other good Books that were put into her hands and her attendance on the Ministry of the Word, on Sabbath and Lecture days, as well as at private Meetings from house to house in the Neighbourhood to all of which she was allowed to come) it is to be hoped were sanctified to give her quite another sight and sense of things than she had before: One of her Expressions were, *That she seemed to have been asleep in the former part of her Life and that things appeared to her quite other wise than they used to do.*

The Authority were so favourable to her, as to allow her Large Opportunity (almost six Months from her Condemnation to her Execution) which Time she was diligent to Improve in making preparation for her Death;

Having Never been *Baptized*, she was Earnestly Desirous of that, wherefore pains were taken to Acquaint her with the main principles of the Christian Religion and the Nature of the Covenant of Grace, The understanding of which her former good Education, made more Easie to her. And after some time, upon her making an Open Acknowledgement of her great and Crying Sins, taking shame to her self & manifesting her Sorrow on that account; *Professing the Christian Faith & Consenting to the Covenant of grace*, she was Baptized.

Soon after, She was **Extreamly** Desirous to partake with us at the *Lord's Table* before she Suffer'd, And upon its appearing that she understood the Nature & Design of that Ordinance, at her request she was allowed and had the opportunity to Communicate with us *twice*.

In her attendance upon the ministry of the Word her Behaviour was Decent & she ever appeared as one **Exceedingly Affected**, Especially when her Case was more particularly touch'd upon whither in *Prayers* or *Sermons*.

When I visited her in her prison, she seldom could part with me, without Desiring that I would Pray with her before I went, which favour she Desired of others also, who Visited her during her Confinement.

Many of her Expressions from time to time were Valuable and worth the Preserving.

Among other things she said, *That it was a Mercy sh^e was found out, otherwise she might have gone on in her Course of sinning & been Eternally Lost. That sin seem'd now like poison to her & those sins in which she was wont to delight, were now Loathsom: That she had found more pleasure in her prison, than Ever she did in the Days of her Vanity. That she was heartily sorry for her sin not so much for the shame & punishment that it had bro't her to, as because thereby she had offended and dishonoured God. She could submit to the shame of her Death, It would be soon Over & then she should not know what people talked of her. Some (she said) had reported of her things that were false, but she heartily forgave them; She Entertained no grudge or malice against any person on any account, for that alone, she knew, would ruin her, if she did. The Devil was very busie, she said, to hinder her from Praying & Reading, but she did it the more, to spite him (that was her word) and the Temptation Vanish'd & she found Comfort. She often Expressed her Concern lest she should build upon a sandy foundation. Being asked from time to time, how Death seemed to her, the nearer it Approached. She answered, Sometimes More Terrible, sometimes Less Terrible. And*
be-

being asked at what times she Observed it to be less Terrible, she replied, *That after she had been Earnestly seeking to God, the fear of Death very much Abated.* She said, *that her dependance was upon the Righteousness of Christ for her acceptance with God and look'd upon him as a surety who had paid their debts for believers.*

But I forbear gathering up any more of her Expressions, That I be not too tedious.

The Day before her Execution she was Exceedingly Overwhelmed and cast Down, It seemed to be the most trying time to her, during her whole Confinement, whither it were Occasioned by the want of her taking her usual rest or food or whether the near approach of Death were Left to be an Uncommon Terror to her.

Every one's Compassions were moved for her, and she was Visited more frequently & by greater Numbers of persons and Prayers more fervently made on her account. Towards the Evening *her Master* came from Saybrook to take his last farewell of her, with whose presence, the Instructions and Consolations that were given & the Prayers that were made for her, she something revived and was Overheard in her Prayers (after the people were, many of them, gone) to *bles God who had sent his Servants that Day to Pray for, to Instruct and Comfort her a poor Dying Creature.*

On the Day of her Execution, she was more strengthened and enabled to attend at the Sermon that was preach'd on that Melancholy Occasion, altho' with some faintings; Upon her retiring to the Prison, when it was Over, she made apt and pertinent remarks, upon the sight of her Coffin, the taking off of her fetters, the putting the rope about her Neck & other such Occurrences. Then she took her Leave of her friends thanking them for the good Offices which they had done her (as she Ever Expressed a grateful Spirit to every one, that at any time, had shewn her any Kindness) She passed on foot in the sad procession, for about a Mile, to the place of Execution & still went On praying.

Excepting when the *Rev'd Ministers in the Neighbourhood* (gathered together on the Occasion & who gave her their Company) Endeavoured to fill up the time, by ministering to her Counsels, Comforts & Encouragements, to whom she made satisfactory replies.

When she was arrived at the place of Execution, (which was surrounded with a Vast Circle of people, more Numerous, perhaps, than Ever was gathered together before, On any Occasion, in this Colony,) she first Commended her self to God's mercy, In a more set and very fervent Prayer. Tho' sometimes the Expressions were more broken and Incoherent.

Next Her Mother, Full of Concern and Affection for her, Spread her Case before God ; Her Warning left in writing was publickly read to which she added many Other Warnings and Counsels by word of mouth, Lifting up her Voice as she could that she might be the farther heard ; We took our Leave of her and she of us in an Affecting Manner ;

The few moments she had to live after this, she spent in warm & Devout Addresses to her Heavenly Father, till her breath was stopt ; And with her hands lifted up, as she cou'd, she pass'd out of life, *in the posture of one praying.*

She was of a proper Stature & goodly Countenance and seemed to be Naturally of an Ingenious Disposition ;

By her good Behaviour all Along she generally gain'd the Esteem and good will of those that Came about her and it is *Charitably hoped*, that she might find Mercy in the sight of the Lord.

May this Example be of use to all Persons in *our times* to keep them from Sinning against God, that every one may *hear & fear* and *do no more Presumptuously*

Particularly, may all her *Country people*, in their several Tribes, whither round about us or farther off, hearken diligently to the Offers & Proposals of the Gospel that are made to them ! Let there be Nothing to Obstruct & Discourage so good a work, May the Time to favour them now Come, the set time let it Come ! *Amen.*

T H E
Confession & Dying Warning of Katherine Garret.

I Katherine Garret, being Condemned to Die for the Crying Sin of Murder, Do Own the Justice of GOD in suffering me to die this Violent Death; and also Acknowledge the Justice of the Court who has Sentenced me to die this Death; and I thank them who have Lengthned the Time to me, whereby I have had great Opportunity to prepare for my Death: I thank those also who have taken pains with me for my Soul; so that since I have been in Prison, I have had opportunity to seek after Baptism & the Supper of the Lord & have obtained both. I Confess my self to have been a great Sinner; a sinner by Nature, also guilty of many Actual Transgressions, Particularly of Pride and Lying, as well as of the Sin of destroying the Fruit of my own Body, for which latter, I am now to Die. I thank God that I was learn'd to Read in my Childhood, which has been much my Exercise since I have been in Prison, and especially since my Condemnation. The Bible has been a precious Book to me. There I read, That JESUS CHRIST came into the world to Save Sinners, Even the Chief of Sinners: And that all manner of Sins shall be forgiven, One only Excepted; For His Blood Cleanseth from all Sin. And other good Books I have been favoured with, by peoples giving and lending them to me, which has been blessed to me.

I would

I would Warn all Young People against Sinning against their own Consciences ; For there is a G O D that Knows all things. Ob ! Beware of all Sin, Especially of Fornication ; for that has led me to Murder. Remember the Sabbath-day to keep it Holy. Be Sober and wise. Redeem your Time, and Improve it well.

Little Children I would Warn you to take heed of Sinning against God. Be Dutiful to your Parents ; For the Eye that Mocks at his Father and despiseth to Obey his Mother, the Ravens of the Valley shall pick it out, and the Young Eagles shall eat it. Little Children, Learn to Pray to God, Sit still on the Lord's Day, and Love your Books.

I would also Warn Servants, Either Whites or Blacks, to be Obedient to your Masters & Mistresses. Be Faithful in your places and diligent ; Above all Fear God ; fear to Sin against Him : He is our Great Master.

I would also Intreat Parents and Masters to set a good Example before their Children and Servants, for You also must give an Account to God how you carry it to them.

I desire the Prayers of all God's People for me, Private Christians, as well as Ministers of the Gospel, that I may while I have Life Improve it aright ; May have all my Sins Pardoned and may be Accepted through CHRIST JESUS. Amen.

New London,
May 3. 1738.

Katherine Garret.